The MISSIONARY HERALD

Pacific School of Religion Berkeley, Calif.

© GALLOWA

November 1932

SAVE 1932!

These autumn months which emphasize the joint plans producing the Apportionment gifts of the churches are critical months for the American Board. Two important steps are being urged.

First Step: Appraising the Problem

Let each church appraise its missionary problem as of November first. Bring together the facts and figures in the form of a chart so that the congregation may see the missionary goal toward which it works, the total amount pledged by the various departments of the church, and, of greatest importance, the amount actually paid to date. This with the pastor's earnest analysis of the missionary year, will stir the church to face the remaining problem of 1932.

Second Step: Prepare for Every Member Canvass

This year needs the strongest canvass the church has ever put over. Last January, when the churches saw deficits in their local budgets, the fact that there were scant balances on hand for the payment of missionary pledges came to them as a sudden shock. Unless churches take steps to gather in these pledges and gifts before the last critical weeks of the year, figures of appalling decrease may again have to be recorded. If 1932 ends in another defeat we shall have more of a problem when we have to face 1933.

"We want to get over this attitude of defeat as rapidly as possible, by sheer force of will if by no other way," writes one state superintendent.

Women of the Churches—Help

It is clear that groups of women in each church can deal with this problem most effectively. They have the interest, the devotion, the spirit of prayer, the purpose to win. Cannot the state officers of women urge suitable plans of their own devising, for these groups to help save 1932?

Will the Churches Lead in the Period of Recovery or Will They Lag Behind?

You, friend who cares deeply, study available plans and suggestions that come to your attention, and aid in every possible way ***to save 1932.***

In every church where courage and firm resolve are to express themselves, this will come to pass through the prayerful interest of some individual.

Thousands of friends of missions have some gift to make to save the record of 1932, though we appreciate the fact that many churches confront a serious situation.

When the period of recovery comes to our beleaguered land, will the churches lead, or will they lag behind in asserting their missionary purpose?

Our November Issue

is predominantly Chinese, from its cover showing Chinese boys in the Hongkong Harbor and the Dragon Wall pictured in our frontispiece, to the character sketch of a man notable for his connection with and achievements for China, and the articles by Mrs. Dutton and Principal Yui.

Mrs. Philip D. Dutton is stationed with her husband at Taiku, North China, and, as may be guessed from a sentence in her article, specialized in music during her college career.

Principal S. C. Yui of the Fenchow Middle School was formerly chaplain in Feng Yu Hsiang's army and head of a school for officers' children. He has had a year of study in America and Europe, and entered upon his present duties in 1930. He married Miss Lan Hua Liu, formerly principal of the Precious Dew School for Girls in Taiku. She is now dean of women at Shantung Christian University, Tsinan.

Rev. William C. Bell has been stationed for the past two years at the strategic post of Lobito Bay, after having served many years in Bailundo and Dondi. It was he who sent Jesse Chipenda to Lobito a few years ago.

We draw special attention to Secretary Eddy's appeal on the inside of the front cover, and to the PRAYER CALENDAR for January, 1933, on page 387.

Limited space in this issue forbids our printing more regarding the Treasure Chest. Gifts are beginning to reach Mr. Harvey L. Meeken, our business agent, in response to the appeal in our October issue. The money received from the sale of these articles will be used to send the MISSIONARY HERALD to deserving subscribers who cannot afford to renew their subscriptions this year. Have you sent in your collection of articles for the fund?

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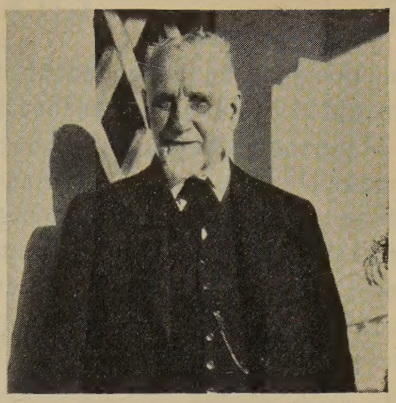
THE DRAGON WALL IN THE FORBIDDEN CITY

It seems to have been built to glorify the Chinese divinity that has for many centuries served as the national emblem. In

"Characteristic Smith"



The Author

"CHARACTERISTIC SMITH" was the nickname given by his readers to Dr. Arthur Henderson Smith after the publication of his most famous book, *Chinese Characteristics*, a classic that was a best seller in its day and was translated into four languages. This and seven other volumes* were turned out with apparent ease in the midst of constant preaching and the other arduous tasks of his fifty-four years of missionary service. They show how close he was to the life of his adopted people, how microscopic were his powers of observation, how comprehensive his knowledge, how deep his understanding of the very souls of the Chinese. They display a masterly gathering and arranging of facts and a scholarly interpretation of these facts, while his irrepressible wit and humor illuminate and make readable and entertaining the most serious subjects.

The Conversationalist

Dr. Smith talked very fast, faster even than Phillips Brooks, and thought as rapidly as he talked. His wit was lightning-like in its suddenness and flash.

"I am not a finangelist," he objected once when asked to aid in raising funds.

"You must have noted a good many changes in American life since you were last here," said Dr. Cornelius Patton to him on one of his furloughs. "I wonder what impresses you as the most *significant*."

"The increased size of your wastebaskets," Dr. Smith replied instantly.

"Dr. Smith, will you give us the bottom facts of the situation in China?" asked a man in one of his audiences at a time when matters were pretty bad.

"There is no bottom and there are no facts," shot back Dr. Smith, going on to explain the complexity of the crisis, such that no one might venture to indulge in prophecy.

At the banquet in Broadway Tabernacle during the 1906 campaign, the ladies were invited to come into the gallery when the speaking began. For some reason they were delayed and came pouring in while Dr. Smith was speaking, causing great confusion.

"Angels ever bright and fair," quoted Dr. Smith with a wave of his hand toward the gallery when all was quiet again. Which put everyone at ease!

During his last illness a friend, finding him asleep when she called, left some bit of writing with which he might "while away a dull moment."

"I never have dull moments," he instructed the nurse to tell her when she should call again.

His wit added spice to the meetings of the Mission; his sense of humor eased the dreariness of his associates' isolation in their distant stations; he could see the fun in any situation; and until the end of his life was always ready with an apt story (he had an inexhaustible supply) or a quaint and unexpected response.

Rev. James H. Roberts of Wethersfield, Connecticut, who joined the North China Mission in 1877 and was escorted from Tientsin to Peking by Dr. Smith, remembers a quandary

**Proverbs and Common Sayings of Chinese*, 1888; *Village Life in China*, 1899; *China in Convulsion*, 1901; *Rex Christus: An Outline Study of China*, 1903; *The Uplift of China*, 1907—translated into four languages; *China and America Today*, 1907; *Manual for Young Missionaries in China.*

on this journey from which the party was extricated by that inexhaustible supply.

After noon lunch on the second day the innkeeper shut the gate of the court around which the inn was built, making his guests prisoners until they should pay him more than they ought for his services—a trick he had evidently played successfully on diplomats and globe-trotters in the past. Dr. Smith seemed to be in no hurry. He stood before the household and told so many funny stories that the men laughed uproariously, and in high good humor opened the gates and let the missionaries go.

The Young Wooer—in College Days

This son of the manse—his father was pastor at Vernon, Connecticut, and later at Monticello, Illinois—enlisted with the Wisconsin Infantry as a volunteer when but nineteen, and served during a year of the Civil War.

He enlisted in another army while at Beloit College, making the great decision to fight on the Lord's side all the days of his life. There at college, too, he met Henry Porter, who became his lifelong friend and companion, and his associate in China. And there in Beloit he met Miss Emma Jane Dickinson, a girl of beautiful character and intense spirituality.

Feeling the need in the midst of his studies of some social recreation, Arthur Smith suggested to a student friend that they should each invite a young lady to join a select croquet club of four. But they happened to want to invite the same young lady! Neither was willing to yield to the other until Arthur made a further suggestion: that the matter should be decided by a game of chess.

"I won," shouted Dr. Smith, the veteran, when he told the story not long ago.

Arthur, the college boy, invited Miss Dickinson; she accepted; and the two were thrown together so much that the inevitable happened: they became engaged; and after Arthur's graduation from Beloit as valedictorian, his study at Andover and Union Seminaries, and his year of studying medicine in New York, they were married in September, 1871, and sailed for China the following July.

The Missionary and the Missionary Associate

"I am a fourth generation Christian because of Dr. Smith: my great-grandfather was the first convert in our part of Shantung," said a charming Chinese matron, wife of a university professor in Claremont, California.

Foreseeing what, at the present time, is actually coming to pass, Dr. Smith in a talk to the students of Indemnity College, Tsinghua, pictured the future Christian Church of China as sloughing off denominational differences, becoming, not a transplanted institution, but one having roots in its own historic soil and bearing its own fruit to the glory of the Kingdom of God.

Whether at ecumenical conferences or in framing the policies of his own farseeing group Arthur Smith's Christian statesmanship was notable. Never was he greater than when he knew enough to let go, to let another take the lead.

He was an able administrator of famine relief during many of China's periodical famines. With Rev. D. Z. Sheffield he was doing this work in 1878 while a terrific epidemic of typhus was raging when he himself fell ill and Mr. Sheffield had to take him home the seven days' journey, delirious.

Mrs. Sheffield, by the way, is the only one of his associates of those early days now living who has had a longer period of service, for she went to China in 1869. Others are: Dr. James Ingram, still in China; Rev. James H. Roberts, Rev. Henry Poor Perkins, and Rev. Franklin Chapin, in this country.

Having to adopt, like every other foreigner, a Chinese surname, he chose Ming, and in later years his associates called him Uncle Ming. Their esteem and affection, their personal trust in him, the liking of their children, were bound up in that nickname. There was nothing remote, austere, nothing "high-hat" about him; accessible, responsive, free and familiar, all could get near him. Yet he had a dignity, the manifestation of stability of character, breadth of understanding, power, and influence throughout China, which suggested the splendor of the Ming dynasty.

The Pioneer

After the Smiths had been in Tientsin eight years, they and the Henry Porters opened the village station of Pang Chuang in Shantung Province, the work of which flourished vigorously until in 1916 it was transferred to new and more adequate quarters in the city of Tehchow. Some members of the Mission protested on account of the isolation of the station, such that, in case of trouble, its missionaries could not lodge an appeal with the District Magistrate quickly enough to secure protection. Yet, it was the only station between the Amur and Yangtze Rivers that was *not* destroyed during the Boxer Uprising.

In the early days of that Uprising Dr. Smith said: "We are sitting on a volcano and may be blown sky high at any moment, and the Church of Christ with us. The Church of Christ will come down and go on even better than before, but there is no knowing whether *we* will come down or not."

Later, in 1907, Dr. Smith became a pioneer in a different sense. He was the first missionary-at-large appointed by the Board.

"It rather staggers me at times," wrote his son Henry from Beloit, "to think of my distinguished father, Rev. Arthur H. Smith, B.A., M.A., B.D., D.D., LL.D., P.Q.D., X.Y.Z., etc., after-dinner speaker, and missionary set loose on China, at large!!"

The Missionary Statesman

Close to the life of the Chinese, he knew in 1900 that danger to all foreigners was impending, and warned the American Ambassador.

Most of the newspaper accounts of Dr. Smith's life following his death on August 31 have referred to the service he rendered China in proposing to President Roosevelt in 1906 that the unexpended balance of the Boxer Indemnity—some twelve million dollars—should be used to educate selected Chinese youth in American colleges and universities, on condition that such students return to China as agents of the government or pledged to engage in public welfare work. A bill was prepared and passed through Congress and the money set aside for the purpose. And the action of America influenced Great Britain to a similar procedure.

The full story is told in the September, 1924, issue of the MISSIONARY HERALD, and the correspondence between Dr. Smith and President Roosevelt printed in the issue for the following January.

The Missionary Campaigner: Dr. Patton Tells This Story

Although Dr. Smith had disclaimed being a "finangelist" he responded to the call of the Board to come to America and engage in the nation-wide campaign of the Haystack Centennial by means of which was to be raised the greatest debt the Board had ever had up to that date. Such outstanding and popular speakers of the Board were needed for the one-day stands in the leading cities. There were to be suppers at which cards were to be distributed and subscriptions received under the slogan, "We can do it if we will."

The first meeting of the campaign was held in Burlington, Vermont, and local arrangements there had apparently fallen down, owing to the absence of the pastor of the entertaining church and other factors. Dr. Cornelius H. Patton arrived to find that few of the invitations had been sent out to the churches. Moreover, a dreary winter rain set in. On Dr. Smith's arrival by the early morning train Dr. Patton took the team aside and told them the meeting would probably be a frost.

"Now let's get right down on our knees and submit this situation to God," said Dr. Smith, and he prayed in just about these words:

"O Lord, thou knowest what a terrible mess they have made of all the arrangements here in Burlington; thou knowest that the pastor is away, and the invitations have not been sent out, and the weather is bad, and here I have come all the way from China to tell these people of northern Vermont the wonderful things of thy Kingdom. O Lord! the event is in Thy hand and Thou must pull it through. Save this meeting, and bless this campaign. Help all of us speakers to speak for Thee and to pay no attention to whether the audience is large or small. Amen."

The meeting was a huge success. Deacon Patten and others had got busy with the telephone, the audience filled the great First Church, the supper was most enthusiastic, and the subscriptions surpassed expectations. From Burlington the campaign moved on to a complete triumph; the debt was paid, and the Haystack Prayer Meeting became a familiar history in nearly every Congregational church.

The Devoted Christian

Dr. Smith was deeply, tenderly, spiritual throughout his career. During one of his furloughs in America he received a new baptism of the Holy Spirit, like a second conversion. On his return to China he was more earnest, more prayerful, and more lovable than ever before. When difficult situations arose he led the way to a wise decision through much prayer.

He was tried in the furnace as silver is tried. His first child died in babyhood. His second daughter was taken from him after she had reached beautiful womanhood. His son Henry, planning to join his father in China, was studying in Yale Divinity School, but temporarily acting as general secretary of the college at Beloit, when he met his death by drowning in the effort to rescue another. And Dr. Smith was permitted to complete his earthly pilgrimage alone, for his beloved wife left him in January, 1926. What she had written earlier, in time of war, doubtless upheld him in the pain and weakness of his later years.

"God leads through dark valleys—but HE LEADS. Other defenses may melt away, but thank the Lord, no one can commandeer the Everlasting Arms. Whenever needed *they* will be right here."

Two Secretaries Withdraw

Helen B. Calder

By MABEL E. EMERSON

AFTER twenty-seven years of able and devoted service in the work of the Woman's Board of Missions and the American Board, Miss Helen B. Calder has decided not to allow her name to be presented for reëlection as a secretary at the annual meeting of the American Board in October. She has come to feel that she can render her most effective service for the cause of missions in a personal and not an official capacity.

This word of her withdrawal from active service with the Board will bring profound regret to her host of friends, colleagues in the Board, missionaries, workers in the churches all across the country, and associates in interdenominational and international missionary organizations.

From the background of a devoted Christian home, college years at Mt. Holyoke and several years as general secretary of the Y.W.C.A. there, Miss Calder came to the Woman's Board of Missions in 1905. She served first as young people's secretary and later succeeded Miss E. Harriet Stanwood as home secretary of the Board. In that position she rendered conspicuous service and came to be widely known and deeply loved among the women in the churches of the East. One of her greatest contributions to the work of the Board was made as the secretary in charge of correspondence with missionary candidates, a most exacting task, to which she brought unusually keen judgment of personalities and character. In 1919–20 she visited Japan, China, and India to observe the work of our own missions and to serve also with the deputation sent out by the Federation of Woman's Boards to study work among women in China. Following a much needed leave of absence spent abroad in 1927–28, she took up her work as one of the home secretaries of the

World Leaders at Herrnhut

This "Committee of the International Missionary Council" met at the Moravian headquarters in Herrnhut, Saxony, Germany, from June 23 to July 4, 1932. Composed of the leaders of 18 different national bodies and from every great land its voice will be heard in all quarters of the globe as it declares for more earnest evangelism and for the "Third Period of Coöperation."

Miss Calder of the American Board is in the front row, fourth from the right.

American Board, after the "merger" with the three woman's boards.

Miss Calder has given most generously of time and strength to interdenominational interests as well as to our own Board work. Through summer conferences and membership on various interdenominational committees she has served the broader missionary interests in a significant way. Under her leadership the Aloha Camp at Northfield was started in 1910 for our Congregational girls and young women. Through the years it has had great influence in winning the devotion of our young women to missions. Since 1911 Miss Calder has served on the Board of Missionary Preparation (now known as the Committee on Missionary Personnel of the Foreign Missions Conference), an interdenominational committee which has had much to do with raising the standard of training for missionary service. For six years she was a member of the Committee of Reference and Counsel of the Foreign Missions Conference of North America and was the first woman to be chosen to serve as chairman of its annual conference, where she presided with grace and power.

Service with the Foreign Missions Conference led rather naturally into the work of the International Missionary Council, which binds together the mission boards of all the "sending countries" and the National Christian Councils of the younger churches. Few other women in America have been so intimately connected with the international aspect of mission work and coöperation. As a member of the Committee of the International Missionary Council, she has been privileged to attend the meetings of the Committee at Oxford 1923, Williamstown 1929, and Herrnhut, Germany, 1932, and the significant meeting of the Council itself in Jerusalem in 1928.

To all her work Miss Calder has brought a breadth of knowledge and interest, a power to grapple with problems, a diligence and skill in administrative detail, inspiring power of public speech, wise counsel, a love for people, and above all else a deep and true religious nature.

HERRNHUT SOCIABILITEA

A good exposure of British shoulders—those of Kenneth Maclennan as he talks with John R. Mott. Another (right foreground) set of B.S. in the person of Wilson Cash who listens to Robert Wilder. At the extreme right is our Japanese friend, Ebisawa.

She has dedicated her life and strength as surely as any missionary on the field to the cause of Christ around the world. That dedication will not cease with the severing of the official relationship to the work. With ripened thought, understanding of world affairs, and a vision of what "missions" mean in the life of the church at home, and to the ends of the needy world she will find new opportunities for service.

The Board releases her with profound regret. Her colleagues who have worked most intimately with her for years have a keen sense of personal loss in her going. Her many, many friends among the women of the churches will find it hard indeed to think of the Board without her on its staff. Friends everywhere will follow her with deep interest as she continues to serve in new ways.

Ernest W. Riggs

By the Editor

SECRETARY Riggs is changing the form of his work in behalf of missions. He tendered his resignation as foreign secretary of the Board several months ago, and at present writing it seems certain that he will not allow his name to appear for reëlection at the Annual Meeting in Montclair. His plans for the future are not matured, but would he be a Riggs if he did not wish to return to the Near East in some missionary capacity?

Mr. Riggs was called into the Foreign Department in 1921 to be associated with Dr. Barton. Previous to that he had served as president of Euphrates College in Harpoot (1910 till the college closed in 1915), having gone there as instructor in 1904 and becoming a regular missionary under the Board in 1910. While associate secretary, he visited his fields in 1924–25. He was elected corresponding secretary of the Board in 1927. As a member of the Reference and Council Committee of the Foreign Missions Conference he attended the Jerusalem Council in 1928 and later served as chairman of the Committee—a rare distinction for one living outside of New York. His other duties and responsibilities within the Board, on boards of trustees, and on interdenominational committees, have been manifold and exacting.

Knowing our colleague's modesty, deferring to his own wishes, we refrain from recording here all that could well be said about him and his work. Those closest to him in this latter, after referring to his conscientiousness in details yet breadth of view, his fidelity to duty, his frankness and honesty in both business and social relationships, his humility coupled with a consciousness of power and worthy ambitions, do not hesitate to say that in losing Ernest Riggs from its secretarial staff the American Board loses one of its best representatives before the churches of America and the Missions.

The qualities in him that have won our respect and affection are his sacrificial devotion to the cause of Missions, his insistence on weighing policies primarily on the basis of their relation to that cause in its more spiritual aspects, the warmth and depth of his own spiritual life, and the honest good will in which that life is reflected in daily conduct. In his presence discussion has constantly been brought back to the vital issues really involved. Strongly believing in spiritual resources, he has almost stood alone

in his willingness to take a financial risk when convinced that the coming of the Kingdom of God demanded that a certain thing be done. He has always stood for making the Board equal to its task rather than for reducing the tasks of the Board to its apparent powers.

There is in the world what might truthfully be called an international aristocracy—using that term in its highest sense. There is a line of nobility slowly but surely developing. Those who have this noble blood favor no class distinctions and yet are *the* class of the world. They have no race prejudice and yet come of the best stock the world has known. They are lovers of their own land and people, though truly international in thought and life. Such noblemen tend to have a remarkably well balanced judgment, a high order of brain, a character that meets the vicissitudes and problems of life steadily and victoriously, a spirit that must serve in order to be happy. They cannot be at rest until they are consciously in fellowship with God in a work of human uplift. It is in the blood—this urge of the Christ through Whom, and through Whom alone, human society can be at its best.

To this order of aristocracy belong the effective missionaries. Particularly do we have in mind those who can trace their ancestry back for two generations at least of missionaries, and on both sides of the house. Upon such has fallen in a most peculiar way the blessing of the Lord. In this class we place our honored and beloved colleague, Ernest Wilson Riggs. We expect from him and Mrs. Riggs a great and growing leadership in behalf of a Christian world order.

The Religious Impulse in Missionary Endeavor

By HUGH VERNON WHITE

ON several different fronts today the battle rages between theist and humanist. It seems a highly abstract controversy to many and when we get into the realm of theology it *is* abstract—but even at that, important. Yet at the bottom of all this argument there is an exceedingly practical issue. It is the question, what is the true and adequate life motive, the motive that can be applied to the whole range of human duty, and which can sustain man in all the demands that life makes upon him?

Serve Man, Say the Humanists

Facing this question, the humanist says that the whole duty of man is to serve his fellow man. Man himself is the supreme value, beyond which we should not seek to go. Indeed, any going beyond man distracts us from the just and proper claims man has upon our regard and for our devoted service. There may or there may not be a Divine Being above man, but if there is we can do nothing for Him. He is amply able to care for Himself; as for us, we should find in the full acceptance of our mutual responsibility for each other's good the compelling motive for an upright and unselfish life.

Serve God, Say the Theists

On the other hand, the theist holds that the first duty of man is to serve God; to seek to know His will and then to do it. He feels that his moral life finds in this primary relation to God a truer orientation to the total scheme of things of which contemporary mankind is the nearest part. He finds that the intrinsic worth of man and his claim to reverence and loving service are derived from man's relation to a more-than-human Being and the importance to that Being of man and his human experiences.

The theist's conception of man is thus quite different from that of the humanist. He sees man not only as a participant in the sub-human, biological, and physical order, but also as sharer in a super-human and spiritual order. It is both

a humbler and a more exalted view of man. Humbler because man is not held to be the supreme being or value in the universe; more exalted because he is seen as related to a Being higher than himself in a relation from which his true value and dignity are derived.

Thus the theist looks upon service to God as the first law of life. But he finds the form of that service in unselfish devotion to his fellowmen, whose claim upon him is not merely the claim to sympathy and help for one's own kind, but the mandate of a higher law of love by which God's purpose for men is wrought out through human effort. Neither humanist nor theist can claim to know fully *what* that purpose is, but the theist believes *that* there is such a purpose which gives more than human significance to man's self-transcendence of all true morality and every service of love.

Serve God *and* Man, Say the Missionaries

These two poles of moral life, set over against each other and made mutually exclusive in much humanist-theist discussion, actually characterize two points of emphasis in Christian service. They indicate two aspects of missionary activity and two motives for missions which can easily be distinguished. These two types have been variously named; sometimes they are referred to as the humanitarian and the religious, sometimes as evangelistic and educational. The latter is not a good distinction because it does not cover all the ground; there is also medical and social work. And, besides, "evangelistic" is an inadequate and misleading term sometimes used to cover all the specifically religious part of the missionary program.

The better terms to represent the two main aspects of missionary work as of Christian service generally are "humanitarian" and "religious." There is a rather clear division of the supporters of Christian missions into those who are concerned chiefly with the religious (which they usually call "evangelistic") part, and those who are most interested in the humanitarian service. Unfortunately these two emphases are sometimes opposed to each other and one is condemned as being wrong while the claim is made that the other should fill the whole picture. There are earnest Christian people who feel that missionaries should give themselves exclusively to the teaching of religion and the cultivation of personal piety and public worship. Others support missions almost solely because work done in hospitals, schools, social centers and the like is "practical" human service. Modern Christian missions include both of these types of service. The question is, are they really opposed, and if not, what is the inner relation that shows them to be, not in essential conflict, but the two poles of a complete Christian service on the mission field or anywhere else.

The Center of the Humanitarian Circle

To pave the way for a reconciliation of these two viewpoints in missionary work let us take each one separately and see what is its basis and strength. The humanitarian conceives man as the center of interest; about him all valid effort is organized and to him as the final object of love all thought and service are directed. His body must be healed and kept healthy, his mind enlightened, the natural and social environment in which he lives must be so controlled through scientific knowledge and social organization that he can live a full and free life. This is a noble conception of human service which has come home to the modern world as in no former age.

The Center of the Religious Circle

But religion conceives God as central and love for and worship of Him as so overwhelmingly important that all activity finds its value in that love and worship. This has always been the form of religion. It has been a powerful motive in human life, delivering the soul of man from the fear of temporal disasters and the restrictions and futilities of earthly existence. It has inspired magnificent devotion and has given a sheer moral power and dignity to human personality that could hardly have been derived from any lesser loyalty. It has produced much impractical otherworldliness and has been betrayed into socially vicious forms of expression, but it still remains the one way of enabling man to grow to his full stature and

free himself from the rule of temporal and mundane things. Man must give himself to the Being who is more than man, before he can be a fully developed human soul. Now, this is all so clear and important to many Christian people that they want to limit missionary activity emphasis upon man's relation to God.

Thus we have two centers of interest—man and God. For one group missionary work describes a circle about man as the center; with the other it draws a circle about God as the center. It is true that much overlapping of these two circles is recognized as right and necessary, but always the one recognizes only man as really central and the other claims similar centrality for God.

Two Centers of the Christian's Orbit

As a matter of fact there is a sort of opposition here, but one which finds its comprehension in the basic law of the Christian life—the law of love. That law has two centers. The figure which represents truly the Christian way of life is not a circle with either God or man as its center, but an ellipse in which there are two centers, God *and* man. An ellipse is not two circles touching each other, nor even overlapping; it is the geometrical union of two circles in a new figure which preserves as equally essential both centers. Such a unification of the two centers of interest is found in Christianity. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." "This do, and thou shalt live," said Jesus, and in these two commandments, which cannot be taken separately, is found the ellipse of Christian service. Love of man without love of God is a godless secularism in which the basic relatedness of man to a more-than-man, the thing which makes him a proper object of love and self-sacrificing service, has been abandoned. Love of God without love of man produces a religion of fanaticism and even inhumanity in which neither man nor God is served. Such a religion may well be condemned as the "opium of the people," as irrelevant to human life, as "the last refuge of human savagery."

The Missionary Serves God *through* Man

It is only in the union of these two loves in one symmetrical pattern of life that either finds its free scope and fulfillment. Jesus defined service to God in terms of service to man, and required men to love one another because "He first loved us." This is the pattern of our modern missionary program. In it we have a Christian humanism at work. The missionary goes to serve God through his service to man; he loves man because he "sees God over man's shoulder." This is, at home or abroad, the solution to the unnatural separation of religion and humanitarianism. Much missionary service is secular in form; it tends directly to the improving of human life upon this earth. But no missionary service is complete which does not look consciously and earnestly toward the full deliverance of men through a knowledge of God and a conscious daily walk with him.

On the wall of Memorial Hall in the State House in Boston is a painting of John Eliot preaching to the Indians, and beneath it is this inscription. "I am about the work of the great God and my God is with me." Here lies the power of Christian service—it is man's co-operative effort with God for the doing of His will and the bringing of his reign upon earth.

Division of Work in the Foreign Department

Secretary Riggs' withdrawal necessitates a readjustment in the division of foreign correspondence: Mrs. Lee will correspond with China, Japan, West Africa, Mexico, and missionaries remaining in Bulgaria, Czechoslovakia, and Micronesia; Dr. Clark with India, Ceylon, Mexico, Philippines, Turkey, Greece, Syria, and missionaries remaining in Bulgaria, Czechoslovakia, Spain; Miss Emerson with India, Ceylon, South Africa, East Africa, Greece, Syria, Turkey, Philippines, Spain; Dr. Fairfield with Africa, China, Japan, workers in Micronesia.

STUDENTS AT WORK IN A YENCHING UNIVERSITY LABORATORY

A Type of Chinese Student Not in the Newspapers

BY HELEN WILEY DUTTON

IN this time of national crisis not all Chinese students have joined the agitators by any manner of means. They are not all lying across railway tracks, stopping traffic, and commandeering trains at will, that they may move on Nanking to persuade the National Government to make war on Japan.

Some of them have more profitable and commendable business. They prefer to "Save China" by helping lift the burden of illiteracy from the impoverished masses. They are penetrating the villages under efficient Christian leadership, sometimes walking miles across the dusty plains with a biting wind in their faces, carrying to the people the Thousand Character classes. They work with tireless effort night after night, after long days of study periods and classes, at the gigantic task of trying to teach China's millions to read and write.

China's poverty and misery lie heavy on their hearts, and their one holy passion is to help the poor. They are filled with a genuine spirit of self-sacrifice and untiring devotion in the promotion of all those causes which will make for better economic, social, and educational conditions in their land. Practically all the Christian colleges of China have a social service program carried on entirely by the students. They go out into the villages with their public-health campaigns, hygiene classes, better-baby clinics, sewing classes, Sunday-school classes, and recreational programs.

There are eight hundred students in Yenching University. Only one hundred of them went to Nanking to demand that their government declare war upon Japan. The other seven hundred felt they could do more toward national salvation by staying in school and attending to their studies. That would be something constructive.

Negro Spirituals versus Inflammatory Speeches

You will not have time left on your hands for mischief-making in order to "save your country" if you are trying to learn to sing a Negro spiritual and get the Negro dialect as perfect as possible. A Chinese student sings in English and in the Negro dialect, with a

beautiful baritone voice, the Negro spirituals we all love so much. So far as I know he has never seen a Negro or heard one speak, except on the orthophonic. I play his accompaniments, so I have the delightful privilege of hearing his fine voice and of helping him struggle over some of the difficult English words. It sounds better than if he were out on the street making propaganda speeches.

How many American college students would rather sing hymns and the best sacred music written than jazz? There are many Chinese college students who have that preference.

Spare Time Spent in Reading and Writing

Some students are busy in their spare moments writing poetry. Good poetry it is, too—poetry that speaks of the beauty of hills and sunsets, of friendship, of self-denial and sacrifice for a great cause, of dreams and hopes of a better day in China, their China, which they want to save, not by going out and shooting the Japanese, but by developing their own character so that they will have something worth while to contribute to the building up of their country.

A large proportion of the upper-class men in Chinese Christian universities read English magazines with almost the same rapidity and understanding as they would read Chinese. The intimate knowledge that some Chinese college students have of the great English classics would make some American college students sit up and take notice. They take about as much of their college work in English as in Chinese. In the big universities all the social sciences are taught in English. The average American undergraduate might have to spend considerably more time in preparation if he were required, for instance, to study his psychology through the medium of German or French.

The Chinese student who spends his leisure time becoming acquainted with the culture of the West, be it literature, science, religion, education, or art, isn't itching to go out and start war. He is doing something constructive—laying a foundation for future service to China.

There are many students in the big universities just like the ones of whom I have been speaking. This kind of student keeps quiet. It is the noisy few one hears about. So long as there are young men and women like this in China I shall never lose hope or give way to despair despite floods, famine, civil war, opium, corrupt officialdom, and Japanese aggression.

Lydia Lord Davis Retires

ONLY in a technical sense does Mrs. Davis of Shansi and Oberlin retire. In every other way she will continue an active member of society. For this particular "LL.D." can never stand for any "Lazy Letting Down." Rather must she be as busy as strength and circumstances permit in promoting the cause of missions—particularly in behalf of China where she and her husband began work under the Board in 1889, where as a martyr in Boxer days he with others shed that blood which became the seed of a virile church in Shansi, where many of her Oberlin protégées have labored and died, and where her prayers center right now in these momentous movements in the Far East.

Mrs. Davis has ever been an active force in missionary circles. It was through her insistence and that of Mrs. Alice Williams, whose husband had fallen with Mr. Davis in the Shansi massacre, joined with that of special friends of the Shansi work in Oberlin, that the Shansi Mission was reopened, and the new appointees reached the field in 1903. Living in Oberlin and vitally interested in maintaining the connection with the work in Shansi, she participated in the founding of the Oberlin-Shansi Memorial Association in 1907, which perpetuated the memory of the martyrs of 1900 through educational work, and through the years since she has taken a most significant part in the promotion of its interests. She is executive secretary of the Association.

Mrs. Davis for twenty-five years was an ar-

dent and effective worker in behalf of the Woman's Board of the Interior, but it was not until 1919 that she took an official position in that Board. In 1924 she visited China in the interest of the W.B.M.I., though at her own expense. For years she gave special attention to the thankoffering of the W.B.M.I., and in 1927 when made assistant secretary in the Home Department of the American Board, she rendered conspicuous assistance in this line of endeavor.

The value of her work as thankoffering secretary has lain to a remarkable degree in the stimulus she has given to the personal Christian living of the women of our churches and to their devotion to the cause of missions. She has been blessed indeed in her ability to inspire to personal sacrifice in behalf of the women and children of other lands. Perhaps this has been so because of her own rare gift of *heart*.

Incidentally Mrs. Davis has raised goodly sums of money for missionary objects. She did effective work when the Kobe College Building Fund was being secured. Before that she helped raise the W.B.M.I. Jubilee Fund. Her thankoffering returns were substantial and gratifying. Her assistance in other promotional enterprises was by no means unprofitable. She can "retire," if she wills so to do, with a consciousness of having been as materially helpful—almost—as she has been spiritually stimulating.

The Work-Study Program of a School in China

Digest of a Book Written by Its Principal, S. C. Yui

TO make the Jesus way of life real in the simplest of everyday relationships; to come into closer contact with the lives of students; to prepare them to come into closer contact with the lives of their own people; to train them to become leaders in the best sense of the word, understanding the fundamental needs of their countrymen, able and eager to help meet those needs: this is the great mission of the Fenchow Middle School as its staff and students see it.

What *are* the fundamental needs of the people of Shansi Province? The needs of those who are bitterly poor. A great number of the common people have no adequate food, no clothing, no roofs over their heads. The *average* living conditions in Shansi are terribly simple and pitiable. The middle-class farmers eat black flour and a little turnip. In bad years the poor farmers have not even this; they eat weeds, wild grass, roots, bark, and leaves.

Much of the crisis in rural life is due to unchanged methods of farming and old-style tools; most of it is due to drought. And war has made the burdens of the country heavier.

Jesus would not send the people away when they were hungry. He fed them. Mass education is the instrument to reform such conditions. Able leaders are needed who can plan and lead in social reconstruction. To rear such leaders we must cease to overemphasize form, organization, statistics, the reportable phases of school work, and pay more attention to real inner religious principles and spiritual realities, to the nurturing of real spiritual qualities.

Breaking up White-Collar Psychology

We have started to do some very concrete things in our school, at the same time raising a standard more completely idealistic. Formerly our students thought chiefly of themselves; now they think of and help others. Formerly many poor students wanted help without any toil; now they all want to work and earn their money. Heretofore the rich students rather looked down upon the poor students; now they wish to share their money to help their less fortunate mates. During the fall term the boys wanted to buy school uniforms, but almost half of them were so poor that they could not afford the $2.50.

But the richer pupils raised a fund among themselves, so that all could have uniforms alike. Poor boys, with coarse clothes and no money in their pockets, used to feel very ashamed and dependent; now they have self-respect and want to help others.

We have *begun*, then, to break up the white-collar psychology that has been the curse of the educated classes in China from time immemorial: the contempt of the scholar for manual labor. To carry on this struggle against outworn tradition we are beginning to change our school into a part-time-work, part-time-study school. We wish to train the young people to be useful citizens, and to give the poor students an opportunity to secure an education through their own efforts.

What Our Program Is

Our plan is, forenoons of study, afternoons of work. This involves extending our present six-year Junior-Senior High School course to eight years. In these eight years it will be possible to train, not expert technicians, of course, but skilled workers who will be able to make their way in the world, and become producers, not parasites. It will be possible to train rural leaders. We have adopted a system of elective studies. Those who plan to be rural teachers will elect courses in education, rural economics, village reconstruction. They will be trained in seed selection, the growing of vegetables, the care of trees, the care of flocks and herds.

Our students, when they go back to their homes, must be able to help their neighbors to organize rural coöperative societies, to improve their tools, to reform subsidiary occupations, improving methods of production, using local raw material, selling on local markets, and getting along with a small working capital. Perhaps, as our work grows, we can open a sort of Danish plan agricultural folk school where we can give short-term courses to those now engaged in agriculture.

Owing to the depreciation of Shansi currency and to other factors, we have not the financial resources to carry on now such a large school as our complete work-study program calls for. We *will* not raise tuitions in order to make up the amount needed in our income. Our school began work as a high school in 1914, as a grammar school even earlier. The missionaries of those days were establishing education where there was no public school system; they gave educational opportunities to those who had no other chance to study and the most faithful and efficient leaders, the most sacrificial in carrying forward the mission work of today, are they who received the benefits of this earlier education. We are determined to *continue* to stand for an opportunity for poor students.

Rev. Watts O. Pye and Dr. Watson raised an endowment. After Mr. Pye's death especially generous gifts were received. But our yearly budget has increased rapidly, for our student body has doubled in the last three years. Last fall it reached a peak of 273. Our students on the whole come from very poor homes: about 31 per cent from farmer families, 28 per cent from families of the small merchant class that find it very difficult to send their children to high school.

Doing What We Can Now

We cannot wait for money for the buildings and equipment necessary for our complete program. We are doing what we can now, and have organized a Work-Study Student Aid and Supervision Committee through which the school gives students work in every possible way. They act as clerks in each department office, help in the library, act as school nurses, clean windows, clean classrooms, take care of the campus. The girls share in many of these things, and in addition can do sewing for others. In the past we have had each year about $500 Mex. in the budget to help the poorer students. This money will now be in the hands of the committee to use as wages for student labor. Chinese and foreign friends who have sent gifts each year in the past have indicated that they would be more than happy to coöperate in such a coördinated plan.

The committee will also serve as an employment agency. Students who want work register with it; institutions and individuals in the city are invited to notify us of their needs, whether

Fenchow Middle School and Pupils Games and Fireworks

Pacific School of Religion Berkeley, Calif.

for odd jobs or for work involving longer employment. We hope that increasingly our students may become skilful in doing odd bits of repair work. However, we are not giving opportunities to students of limited means, only, to add to their resources: we expect the students who are better off financially to work also. The present plan is that their wages shall go to help the poorest students, those who have so little that they cannot find time to earn enough to pay their school bills. The financially able students have great sympathy with this plan. They see the principle and are very happy to work to help others.

Lobito Missionary Hostel

Mr. Bell in the Foreground

Lobito on the Front Page

By WILLIAM CLARK BELL

AFTER seven years of Christian work at Lobito, almost single-handed, Jesse Chiula Chipenda saw a larger service before him were he better educated in Portuguese. [In our issue for July, 1929, appeared the very interesting story of Jesse Chipenda, pages 265–68, with a picture of Jesse and the Isaias mentioned later in this article. Ed.] He was constantly in contact with officials and men of standing and position. So, as the door opened to him to enter the *liceu* at Luanda, the capital of the province, he begged permission to go, leaving his wife and child at home in Lobito.

The studies were hard and the road uphill, but he stuck to his task with that same tenacity which had made him override the many obstacles he had encountered in the beginning of the work here at Lobito among natives of diverse tribes. Evening after evening until late at night he wrestled with his problems of mathematics, history, literature, and science.

With what result?

Out of a class of 96 students, but eight of whom were natives, the others being children of white men, this quiet, modest young man stepped up to first place at the head of the line. In scholarship he surpassed all. When school opened for another term a general convocation was held, attended by high government officials and functionaries of the city. It was a notable occasion. The governor-general addressed the company with remarks especially appropriate to those receiving honorary designations and premiums. He had words of praise and compliments for Jesse as he shook hands with him and presented him with the rewards of his standing. All down through the seven classes, enrolling 221 students, there were those who received prizes, but Jesse stood out above them all.

That is how he came to appear on the front page of the *Provincia de Angola*.

No wonder that, as he returns this second year, he is taking hold of his work with renewed interest and zeal. As I talked with him about

it he said simply "As God has helped me in the past, so will He continue to do." While he is away at school for another year, two well-trained workers, Eduardo and Isaias, are ably carrying on in conjunction with the resident missionaries. The Christian group is planning to build soon a school-chapel in the proximity of the new location of the native quarters; they are furnishing the stone and most of the other material and will share in the labor.

Lobito is at the cross-roads for missionaries going to and coming from Central Africa. Many also from South Africa whose destination is the Gold Coast or Nigeria make Lobito a point for transshipment. It just seems natural for them to gravitate to our Lobito Missionary Hostel, built large enough for the purpose, making it their headquarters en route. Many, writing back from their destinations, have said very kind things about their stay here. Attention to meeting trains, arranging steamer tickets and passports, going through customs, making purchases, etc., are greatly appreciated by strangers. We record for the first six months, eighty-six adults and thirty-eight children housed and fed. So the Lobito Missionary Hostel, meeting a real need, is thus rapidly coming to the front!

Note: Jesse Chipenda's mother had wanted him to "learn the words of Jesus," but his father, a chief, had turned him out when he wanted to go to the school at Bailundo. He forged ahead there, graduated from Currie Institute, Dondi, and went back to his own village to teach. When the Bailundo Church wanted someone to look after the Bailundo boys who had gone to the coast to work and were ill and homesick and sorely tempted, Jesse was chosen. He secured a job himself and through natural contacts with other employes in Lobito built up a Christian work whose influence is far-reaching.

PRAYER CALENDAR FOR JANUARY, 1933

China

Foochow Mission

1 S	Miss Laura D. Ward, 1914 Miss Lyda S. Houston, 1924
2 M	Rev. and Mrs. Arthur O. Rinden, 1926
3 Tu	Dr. and Mrs. C. L. Gillette, 1912, 1913
4 W	Miss Bertha H. Allen, 1916 Miss Susan E. Armstrong, 1921
5 Th	Rev. and Mrs. Samuel H. Leger, 1917
6 Fr	For the Cause of Religious Education in China
7 Sa	Rev. and Mrs. W. H. Topping, 1918
8 S	Rev. and Mrs. L. J. Christian, 1910, 1909
9 M	Miss Eunice T. Thomas, 1918 Miss Nellie M. Walker, 1926 Miss Stella M. Graves, 1922
10 Tu	Rev. and Mrs. Robert W. McClure, 1916
11 W	Rev. and Mrs. Willard L. Beard, 1894
12 Th	For Foochow College and its Staff
13 Fr	Mr. and Mrs. George M. Newell, 1904
14 Sa	Dr. Lora G. Dyer, 1916 Miss Hazel M. Atwood, 1921 Miss Jennie Jacobs, 1924
15 S	Dr. and Mrs. Neil H. Lewis, 1925
16 M	Dr. and Mrs. Horace E. Campbell, 1925
17 Tu	Miss Martha Wiley, 1900 Miss Helen H. Smith, 1929
18 W	For the Woman's Bible School
19 Th	Mr. and Mrs. Roderick Scott, 1916
20 Fr	Rev. and Mrs. F. P. Beach, 1910, 1907
21 Sa	Rev. and Mrs. Ralph R. Shrader, 1926
22 S	Mr. and Mrs. Guy A. Thelin, 1924, 1925
23 M	Miss Lucy B. Lanktree, 1921 Miss Florence A. Floyd, 1932
24 Tu	Rev. and Mrs. Edward H. Smith, 1901

Shaowu Mission

25 W	Rev. and Mrs. Edwin D. Kellogg, 1909
26 Th	Dr. and Mrs. E. L. Bliss, 1892, 1898
27 Fr	Rev. and Mrs. C. L. Storrs, 1904, 1917
28 Sa	Miss Josephine C. Walker, 1900 Miss Leona L. Burr, 1919
29 S	Rev. and Mrs. G. W. Shepherd, 1924
30 M	Rev. and Mrs. Charles H. Riggs, 1916
31 Tu	For Continued Peace and Progress in this Area

This Is Station A B C F M

DOROTHY P. CUSHING ANNOUNCING

"His Name Remembered . . ."

Oh, what beautiful books! Exclamations of keenest pleasure came from the students of the Girls' High School at Ahmednagar, India, when they first glimpsed new hymn books. "Oh," said one, "I remember our principal telling us that they are our gift from some noble young people in America. We thank them very sincerely for this beautiful gift." The girls used the hymn books not only for their own pleasure in the school, but to conduct services at the Nagar Neighborhood House. "We ourselves are not having them alone, but we give pleasure to other people, and I think this is a great privilege in our lives. We thank sincerely all of you who denied yourselves so much to give us pleasure by giving us this beautiful, precious and useful gift." The writer of the little tale about hymn books was Miss Kusum B. Khupte, who adds that blessings never come singly, because, in addition to the large hymn books, came a gift of small hymnals from the late Dr. Ernest Bourner Allen, father of Miss Dorothy Allen, a former teacher in the High School. Of Dr. Allen Miss Khupte writes, "His name we shall always remember with love and honor."

The Service of a Christian Hospital

A young tinsmith who was suffering from tuberculosis of the bone of the foot improved greatly under the constant treatment at Christian Union Hospital, Foochow, China, but was not quite able to be discharged, so he has been given work as assistant to the mechanic, and is now trying to pay back in fine service, good will and cheer the debt he feels he owes the institution. In the children's ward are many who because of ignorance or circumstances must suffer for weeks on end. One little boy has been strapped on a frame for months. Another small girl of seven (a child daughter-in-law) was brought in because her mother-in-law had cut off all her toes. The child had severe chilblains which would not respond to Chinese treatment, hence the crude amputation. The mother-in-law had thrown her out on the world, but the neighbors took her and brought her to the hospital for treatment. "The feet have healed and the little hunted expression has gone from the child's face," reports Miss Jennie Jacobs, R.N. "She is now well and happy in a place where she receives kind care and smiles."

Not Rice Christians

The Christian group is growing in the Sholapur Criminal Tribes Settlement, says Miss Ella Hoxie, and they are not "rice Christians" either. For many of them there is no gain, but rather disapproval, and in some cases active hostility, of relatives and the rest of the tribe. But their courage is shown in openly professing what they believe will help their children to do likewise, says Miss Hoxie, and it is from the ranks of this generation's children that the missionaries are expecting greater things.

What's in a Name?

Strange as it may seem, hymn singing is a favorite recreation of the hard-working farmer folk of Spinach Village, near Tehchow, Shantung, China. They have hardly heard of movies or concerts or any other of the forms of entertainment with which we are so familiar. When a missionary like Miss Lucia E. Lyons comes to town and camps in the little mud-brick house with its cornstalk roof, which a friendly, non-Christian family has hospitably opened, the men, women and children flock to hear her. A home-made stove fashioned from a kerosene tin and cemented inside, is the only means of alleviating the damp chill. Mrs. Yang, bright-eyed Bible woman, has started a small school of three tiny children and five or six older girls—the real Christian nucleus of Spinach Village. Miss Lyons and the Bible woman could not even eat a meal without an audience patiently waiting to learn a little more about the Christ way of life.

African Spontaneity

There is a spontaneity about the African and his religion which is conspicuously lacking in most white churches. Out in Gogoi, East Africa, Mrs. John P. Dysart tells of a group in the mission school who meet regularly for prayer and testimony. They sit with both hands on the front of the bench, but they are ready to spring to their feet at the first opportunity. On a particular day she noted one smiling lad who jumped up four times in an effort to make himself heard, but in every instance someone else was quicker. The smile began to fade, but at last he got his chance to lead in prayer, and he was happy again.

One of Ned Smith's Boys

For months Ingtai, North China, and vicinity was in rebellion. Scores of lives were lost, thousands of days wasted, and untold nervous strain put upon the people. Finally 14 community leaders asked Pastor Gong (one of Ned Smith's boys) and minister in the Church of Christ in China, to leave his country parish and act as peacemaker between the rebellious people and the officials. "Why all this confidence in the country pastor?" asked Rev. George W. Shepherd. "Is it true that 'order is heaven's first law' and the man most in touch with heaven is the man to send for when things are topsy-turvy and out-of-joint?"

Friendship Breaks Down Caste

Indian Christians, Hindus, Mohammedans, and American missionaries came together for dinner in an Orthodox Mohammedan home in Pasumalai, India, as a farewell to Rev. and Mrs. Edward L. Nolting, headed for furlough in America. There was also present one Brahmin. The host, a former student at the American College, is a great admirer and friend of the Noltings. The women guests were with the Mohammedan ladies in one room, and the men together in another room, but all fellowshipped together as friends, says Dr. John J. Banninga in reporting this intercommunal dinner.

Napoleon Had "Greedy Mind"!

Whether or not you have ever tried to make yourself understood in a foreign tongue, it takes little imagination to appreciate sympathetically the quaint phraseology of some of the little Junior College girls at Kobe, Japan, who, although they think clearly in their native tongue, get a little mixed up when they translate it into English. "Benjamin Franklin," wrote one, "was a famous inventer of electricity by thunder." That they have ideas of their own is quite evident from extracts of the history examination. "I think if Napoleon had lived in peace and added to his character the heart of kindness and had been willing to give up his selfish, he could have given this world much of good things, and now which he might be respected." Another, in speaking of Napoleon, said, "Napoleon was a temporary hero, but nowadays this world wants men who work for peace. He did nothing but selfish and cruel conquest. His defect was a greedy mind."

A Royal Gesture

When the depressing question of further cuts was being discussed in Tunghsien, North China, Mr. Ch'en, principal of Jefferson Academy, offered in committee meeting to have *his* school cut rather than the Goodrich Girls' School. Miss Alice M. Huggins wonders how many American men would have done the same thing. "I think it is a very hopeful thing," she adds, "that at least some of our Chinese leaders realize that the nation can never rise higher than its women."

Beginning to Appreciate

Young men of West Africa are beginning to appreciate that an educated wife has her advantages. Therefore, each year fewer girls leave Means School, Dondi after their second or third year to get married, and more stay on to finish the course. This year 31 girls were graduated and 48 new ones are coming in. Parents, too, are changing their attitude toward higher education for girls, says Mrs. Marion Webster, and are becoming convinced that an education is good for girls as well as for boys.

A Record

The largest enrollment ever noted was made last year in the Bible School at Paotingfu, numbering 52 students. As the students study, they help in the teaching of the children and women of the neighborhood.

The Church and Home Life: Family Relationships*

Prepared by Mrs. Edward D. Gaylord, Los Angeles

Worship Approach

Leader: Before we begin to discuss this subject of such great importance let me read to you this story from the life of Jesus which can make the background of our thought: Luke: II: 39-52.

Prayer: (By one of the group, for quickness of thought, clearness of vision, forgetfulness of self, as each one tries to present truthfully the ideal relationship of the church and the family.)

Program Suggestions

Round Table Discussion. Five or six persons participate with a leader as informally as possible, seated about a table in front of the audience. The outline should have been prepared the week before and topics assigned to each one.

I. What is the purpose of the Church? What is the purpose of the family? The Church is the one institution engaged in exactly the same special work in which the family is engaged, therefore is its natural ally.

A. Both exist primarily for *persons*. Buildings, adornments, accessories, are but tools toward this end.

B. Both claim that to the least we owe the most ("the child in the midst").

Are these ideals true of *our* church? Have we a real family type of program? If not, the fault lies in us: *we* are the Church. (Suggestions for improvement in our program.)

II. The modern family and its difficulties:

A. Economically: (1) Factory life; (2) Machinery; (3) Woman's emancipation; (4) Luxuries.

B. Urbanized Living: (1) Apartments; (2) Restaurants; (3) Loss of space to breathe.

C. New attitudes toward marriage: (1) Companionate; (2) Communal; (3) Trial.

D. Is the ideal family able to exist in spite of these destructive tendencies? What forces can make a home in *any* surroundings? (1) An atmosphere of love which makes each one live for the good of all, and all live for the good of each one in the family. (2) A sharing of all experiences and responsibilities; joys and sorrows borne as far as possible together; work distributed according to ability. (3) Loyalty to ideals—a constantly enlarging vision of the good life and an inner urge to choose the best—an emotional stimulus which can be provided only through a beautiful home life. Perfect adjustment to society rarely comes to those whose early years have been spent with no family loyalties. Like lost souls they go out into the turmoil of life with no solid foundation beneath their feet. Is it any wonder they stumble and fall? (4) The spirit of self-sacrifice in both parents and children. No home can be happy if even one member is thinking only of himself. (5) A spirit of trust that the law of the universe is loving and that "we cannot drift beyond His love and care"; a spirit which disarms fear and makes for peace and confidence, providing for each member of the family a sense of security which is the foundation for strong living.

These forces are entirely independent of material surroundings and can make a tiny flat a real home. What can the church do to help such homes to develop?

III. The Church and family adjustments:

A. As interpreter of Jesus: (1) Family relationships are the core of his teaching—brotherhood, sonship, fatherhood. (2) His principles are the bases for happy relationships in the home: the beatitudes; the Golden Rule; the Sermon on the Mount; parables of the sower, the prodigal son, the house built on sand; his attitude toward childhood, toward his mother; his insistence upon self-forgetful love—all these show the conditions for a happy home. (3) He believed in humanity: that in spite of temptations to follow animal instincts, to lower standards, to escape reality, men and women have within themselves the divine power of God which can deliver them and lift them to glorious lives.

B. As teacher: (1) Classes for adolescents with frank facing of facts; (2) Classes for parents (preferably young) on child training and happiness in marriage; (3) Series of lectures by minister (or by someone else of knowledge and spiritual vision) on home and marriage topics, followed by opportunity for private interviews; (4)

*This is the third of a series of ten program outlines for adult meetings to appear in The Missionary Herald during the year 1932-33 on the general theme of "The Church." The series is planned by the Committee on Missionary Education. Another outline on the same subject, but by a different writer, will appear each month in *The American Missionary* number of the *Congregationalist*.

Gift of some book of facts to every couple married by the minister (e.g. Butterfield's *Treatise on Happiness in Marriage,* Lay's *A Plea for Monogamy, Married Love,* by Stopes, *Family Limitation,* by Sanger.

* * * * *

The round table discussion gives opportunity for personal experiences or facts from literature to be given as illustrations. In its presentation of many points of view instead of one it makes more of an appeal than a lecture, and in its informality makes more of an impression than a set program.

The outline must be supplemented by reading on each topic. The following will be helpful: Cope: *Religious Education in the Family;* Gray: *Men, Women, and God;* Groves: *The Marriage Crisis;* Groves: *Wholesome Parenthood;* Dexter: *The Minister and Family Troubles;* S. Eddy: *Sex and Youth;* M. Royden: *Sex and Commonsense;* Newmann: *Modern Marriage;* Van Waters: *Parents on Probation;* Coe: *Education in Religion and Morals;* Mumford: *The Dawn of Character.*

For a missionary program this round table plan can be used with a few changes in the outline for a discussion on the missionary and home life in a foreign country such as China, India, etc.

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Book Chat

Once more in *Sons* (John Day, New York, 467 pp., $2.50) Mrs. Buck has given us a study of a Chinese man against a well-drawn background of Chinese family life and as an integral part of the "saga" of one Chinese family in particular. *The Good Earth* was classic in its portrayal of the life of a successful farmer from his entrance upon the responsibilities of manhood until his death. The strokes by which the character of Wang Lung were sketched were strong and sure so that we laid down the book with a sense of intimate knowledge of the man. He was at least an acquaintance and to many of us a friend. We entered into his joys and his disappointments with understanding even where we would not follow.

This quality in Mrs. Buck's earlier novel has been repeated in *Sons*, essentially the story of the third son of Wang Lung who refused to be the farmer of the second generation and finally ran away to join the army. Wang Lung's story ended with his death. Wang the Tiger's ends with the death of his ambition that his only son should follow in *his* footsteps, as the revolutionary son who has never entered wholeheartedly into the preparation for that career characterizes him as "a little lord of war in a small county town." Thus to a disappointment like that of his own father's in him because of the same lack of interest in the career of his choosing, there is added the bitterness of seeing himself a failure in the eyes of the son whom he has idolized even while he has tried to mold him to the pattern of what he had thought was success. Wang the Tiger also has entered the ranks of our acquaintances as a personality, even though it is harder to follow him in his struggle between a fundamental sense of justice and a nature inclined to sympathy on one side and an ambition that could be achieved only through wrong and suffering to his fellow-countrymen on the other. To the American reader, this novel may prove full as convincing a piece of workmanship as *The Good Earth*.

To one who has lived in China and known directly or indirectly some of its soldiers, even its so-called war lords, this book is far less a transcript of reality. Her earlier novels, *East Wind, West Wind* and *The Good Earth* were almost photographic in their fidelity to certain phases of Chinese life, though neither attempted to present a rounded picture of all phases of life in China

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today. One felt that this accuracy in delineation came from a close first-hand knowledge of the life both of returned students and the women they marry and also of the typical Chinese family rooted in the soil and of the city which is essentially a governmental and business center for such a community. Some have been shocked at certain passages and attitudes in Wang Lung's life, but the unpleasant features are in the life itself and not in the delineation. For better or for worse, Wang Lung was typical of millions of Chinese in his environment, a fair sample of the type of man for whom most missionary work in China is done. Practically all of *The Good Earth* can be interpreted back into Chinese and ring true.

Many parts of this present story, such as the impressive scene at his father's grave after the birth of his own son, have this same high interpretive value. Wang the Tiger himself on the other hand, does not seem to me to be so reliable a picture of a Chinese "lord of war." It is probable that here Mrs. Buck is drawing on second-hand sources and that her portrait is a composite of conversations and reading rather than of actual observations. It is hard to believe that any Chinese war lord is as naive as Wang the Tiger is pictured, so little aware of what is happening in the country at large. His relations with higher commanders in the province are a cross between those of a bandit chief, which he is distinctly declared not to have been, and those of a recognized subordinate commander in the military machine. In short, the story may be read with pleasure and interest as a consistent and effective character study. It cannot be taken as such a reliable portrait of a typical Chinese military man as *The Good Earth* drew of a typical farmer.

WYNN C. FAIRFIELD

Publications of the Boards

The American Board

The Spirit of Chinese Youth. Programs for the church school. By Grace E. McConnaughey. Free.

The Education Society

Forward Together. Youth Seeks the Truth about the Economic Problem. 6 page leaflet.

Helps for Your Social Relations Program in the Local Church. 4 page leaflet.

The Standard Leadership Training Class in the Local Church. 8 page leaflet.

NEW BOOKS
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Leaders' Manual to Accompany "Facing the Future in Indian Missions," by Elizabeth Mann Clark. Paper, 25 cents.

For Young People

Indian Americans. Winifred Hulbert who writes with a vivid pen from a sympathetic heart, made a special trip to visit Indian leaders to gather material for this volume, which gives the thought, hungers, and aspirations of young men and women of many tribes. Cloth, $1.00; paper, 60 cents.

Leaders' Manual to Accompany "Indian Americans," by Frederic L. Fay. Paper, 50 cents.

For Intermediates

Friendship Fires, by Winifred Hulbert. A course for leaders of intermediate groups, full of suggestive material, activity, worship, program, discussion. Paper, 75 cents.

Three Arrows: The Young Buffalo Hunter, by E. Ryerson Young. This is the only book in the series that deals with the picturesque conditions of the past. It is a reading book that will thrill the heart of any intermediate boy. Cloth, $1.00; paper, 75 cents.

For Juniors

Many Moons Ago and Now, by Katharine Gladfelter, author of "Under the North Star." Contains stories, lesson plans and suggestions for activities. Cloth, $1.00; paper, 75 cents.

For Primary Children

Children of the Great Spirit, by Florence C. Means, author of "Black Tents," etc., and Frances Somers Riggs, specialist in primary work. Contains stories, lesson plans, and suggestions for worship and activities. Cloth, $1.00; paper, 75 cents.

Indian Playmates of Navajo Land, by Ethel M. Baader. An excellent course on one of the most important Indian tribes. Cloth, 75 cents.

A picture insert for the North American map, teaching pictures on the American Indian, picture sheets and plays, as well as many other materials are available through the Commission on Missions, 14 Beacon Street, Boston; 287 Fourth Avenue, New York City; 19 South LaSalle Street, Chicago.

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Chinese Children of Woodcutter's Lane, by Priscilla Holton. A story book, illustrated. Cloth 85 cents.
Fragrance and Others, by Mary Entwistle. Delightful stories of Chinese children. Price 60 cents.

FOR JUNIOR GRADES (9–12 years)

New Joy, by Carolyn Sewall, our own children's missionary in China, and Charlotte Chambers Jones. A fascinating Friendship Press course book, containing background materials, teaching plans, suggestions for handwork, dramatizations and service projects. Boards, $1.00; paper, 75 cents.
Ling Yang: A Story of a Boy and Girl in New China, by Ethel Thompson. Cloth, $1.00; paper, 50 cents.

FOR INTERMEDIATES (13–16 years)

The Young Revolutionist, by Pearl S. Buck. A vivid and fascinating tale of Chinese youth amid the perils of famine, war, banditry, and Communism. A volume for all, though written for the teens. Cloth, $1.00; paper, 75 cents.
Youth and Revolution in China, by Alfred D. Heininger, formerly one of our own Congregational missionaries in China. A course for leaders of Intermediate Groups based on "The Young Revolutionist." Rich in background material and splendid suggestions for activity, dramatization and discussion. Paper, 35 cents.

FOR YOUNG PEOPLE

As It Looks to Young China, by William Hung, Professor of History, Yenching University, Peiping. A presentation of the social and religious questions that Christian youth in China are facing today. Each of the six chapters has been written by an outstanding Chinese leader in connection with the young people with whom he is in touch as teacher or friend. Cloth, $1.00; paper, 60 cents.
Introducing Young China, by Ruth Isabel Seabury. A course for young people using "As It Looks to Young China" for background material. Suggestions for study, discussion, service projects, and services of worship are given. Paper, 50 cents.

FOR ADULTS

Living Issues in China, by Henry T. Hodgkin, secretary of the National Christian Council of China for eight years and one of our best authorities on China. He has presented in this book the issues facing our Chinese friends today. Cloth, $1.00; paper, 60 cents.
Leaders' Manual, by T. H. P. Sailer. For adult groups using Living Issues in China. Contains plans and programs. Paper, 25 cents.
Lady Fourth Daughter of China, by Mary Hollister. A woman's book for women. Suitable either for program presentation or class use. Cloth, 75 cents; paper, 50 cents.

GENERAL MATERIAL

Picture Map of China, 30 x 50 inches, in decorative outline form to be completed as part of the handwork. Insert sheet contains cut-outs and material descriptive of map. 50 cents.
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The Lady Wins. A playlet by C. Sumner Osgood for use in connection with the Every Member Enlistment. 8 pages.

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The Visitors' Part. (Every Member Enlistment) 4 page leaflet.

Give—For Their Sake! 4 page leaflet.

Our Stamp Corner

There are two China air-mail sets, both of the same design, denominations, and color. The first was issued in 1924, when air service was opened between Peking and Peitaiho, the northern summer resort. The design represents an airplane flying over the Great Wall, which is but a few miles north of Peitaiho. A little later the route was opened through to Mukden, the capital of Manchuria. This issue included the following denominations and colors: 15 cents green, 30 cents salmon, 45 cents purple, 60 cents blue, and 90 cents olive, the central design of all being in black.

The second issue (stamp shown above) appeared in 1929, and was called for because the first issue showed the airplane as having on its tail the markings of the old five-colored flag of the previous government. The new Kuomintang government wanted this design replaced by its starry sun, which is on all the present Chinese flags. It is the same in all respects as the first issue.

In the last three years air-mail service in China has shown considerable progress, and before the Japanese war broke out in the summer of 1931 there were lines not only well up into Manchuria but also from Peking to Nanking; from Nanking to Shanghai; from Shanghai to Hankow, following the Yangtze River and stopping at Anking and Kiukiang; and also from Nankow up the Yangtze to the capital of Sze-chuen, Chungking, with stops at Shasi, Ichang, and Wanhsien.

The above information was sent to us by Rev. William R. Leete of Paotingfu, North China.

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With the approaching new year we are again reminded of the clubbing offer extended to our readers in 1931, which was accepted by hundreds of subscribers. We extend the same rates and conditions again this year, for our main purpose is to work together for all the good causes in which Congregationalists and Christians are interested, and to extend more widely the reading of these excellent periodicals published for both religious groups, and further, to save money and bother for the individual subscriber.

This offer is primarily intended for new subscribers, but renewals will be accepted in the combination. The offer terminates February 1, 1933.

All the subscribers to the combination offer will receive, of course, monthly, the *American Missionary* number of the *Congregationalist* without extra charge. There is no better way to keep your information up to date than to send in your subscription or renewal to both magazines at once. THE MISSIONARY HERALD presents your work abroad, while the *Congregationalist* in combination with the *American Missionary* presents our homeland work, with many items of vital interest.

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THE MISSIONARY HERALD
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This, That, and the Other

Readjustment of the Field Staff in Retrenchment

There have been so many questions as to the exact nature and distribution of the changes in the staff of the American Board in connection with the process of retrenchment that a summary seems desirable. This analysis even yet cannot be taken as entirely final, but is believed to be correct as of October 6, 1932.

Normal Shrinkage (not to be replaced under present conditions)		
Retirements	9	
Withdrawals—in effect	1	
in process	5	15
Emergency Shrinkage		
Life Missionaries		
Early retirements—in effect	1	
in process	9	10
Withdrawals—in effect	1	
in process	25	26
Associate Missionaries—not replaced or not to be replaced on completion of term	4	40
Total shrinkage of staff as planned		55
Other Adjustments to Relieve the Board's Budget		
Transfer of Support to Institutions and Funds		
In effect	9	
In process	7	16
Personal Assumption of Support by Missionary instead of withdrawal	3	19
Total personnel affected		74

President Lin of Fukien Christian College

wrote last summer: "This is to report to you that we have had a very successful year of work. We closed our college on June 23, and we all were glad that in spite of the general disturbances in this country during the last academic year, since the beginning of the Japanese invasion in Manchuria our work at Fukien had been steadily carried on without almost any interruption. We had one of the largest graduating classes this summer, and our cornerstone laying service for our new women's dormitory was quite a successful occasion. We are now having the record number of applicants for our next fall freshman class. There are over twenty-five women student applications already. We shall continue our policy of enrollment limitation.

"Several of our Chinese staff gave series of lectures to the special summer schools, organized by the Government for the middle school teachers throughout this province. Our campus was used by the Christian students in North Fukien for a summer conference. There were more than two hundred men and women delegates from practically all the Christian schools in Fukien. President King Chu of Cheeloo University was one of the chief speakers. He gave a series of splendid addresses."

A Remarkable Conference

was the conference with the native pastors of Natal in July. "Remarkable in the spirit of fellowship and unity manifested; remarkable in the intelligence shown by the natives in the discussions and in the resolutions passed; remarkable in the unselfish eagerness of the delegates to do what would most effectively advance the work of Christ in our midst. With almost no opposition, because of the depression the pastors helped vote for themselves a decrease in salaries from 5 to 15 per cent." Thus reports Rev. Henry Stick of the South Africa Mission.

Nothing So Uplifting in America

A member of the South Africa Mission who had recently returned from furlough in America attended the Inspirational Conference held in July at Durban. At the final service a goodly number arose and declared their desire to become Christians. Others gave witness to the power and joy of Christ in their lives. Some faces were radiant with the light of the gospel. The returned missionary said that during the entire year she had spent in America she had not witnessed anything so uplifting and inspiring as these meetings. She said it was evident that those who participated in the meetings were in possession of a religion that was vital and precious to them. It was their very life.

Why They Love Vacation Schools

in the refugee camps around Athens: the great heat is a reason *for* them, not against them, writes Mrs. J. Riggs Brewster. People live in tiny shacks with thin board walls. The sun beats down mercilessly on the narrow streets where these shacks cast but a strip of shade.

"The space and shade afforded by our school centers help many children get through the summer illnesses caused by the sun and dust in the streets. The teachers are young and fresh, students of the American schools whose homes are in these very same camps. Each student teacher knows the children and knows the parents and the home environment. The mothers like to

have their children under the fresh enthusiastic leadership of these college young people. Poor mothers! Their own hearts and brains sometimes seem squeezed dry because of the trouble through which they have passed and because of the burdens which they are now bearing.

"The little children brought up in tiny homes with several people bossing them around, often don't have the chance to develop their play instinct. The environment hampers them. Our day schools and vacation Bible schools have no more important period than the play periods. Sense perception is trained, cooperation is learned, self is subordinated to team work; it all goes to make up Christian character. The game period often runs into a music period where they learn new hymns, nature songs, folk dances, etc."

During the handwork period the children have used picture cards sent from America to make treasured scrapbooks of wrapping paper, or baskets; or they make frames for them. Three of the leaders had learned shoemending and taught this to their boys; another leader knows tailoring, another carpentry, and teach their boys how to use the tools of these trades. Girls are taught embroidery with which they can make their little houses seem more like the homes in Asia Minor that they have lost. And while they work the teacher tells them stories.

Boy Evangelists in Rhodesia

Seven students and one teacher of the Mount Silinda Institute spent some of their vacation in evangelistic journeys. Madakwa and Mahafu went through Chief Ziiki's territory, where they found people begging that their schools might be opened again. They talked with about 2,000 and 149 professed conversion. Matches and Pedro travelled in Portuguese territory and in Rhodesia talked with 1,800 and 83 professed conversion. Teacher Thompson and Nvowana had hard work finding the homes in the tall grass. They ran with their arms over their heads to protect them from the grass, never knowing when they would run into a buffalo or elephant for their district was full of these wild animals. Mulele did personal evangelism, but Miss Ivy Craig had not heard his report. Little Elijah spent the whole vacation in this work. God gave him scriptural answers for the men whom the people are beginning to call false prophets. He talked with 2,857 persons and 80 professed conversion. Now he wants to become a preacher. Can you wonder?

A Village Center of Work for Women Near Madura

has been selected by the Christian Women's Association of Madura. It is the village of Natham in Melur, the population of which is divided mostly between Mohammedans and the oil merchant community, with twenty Brahmin families. Baby welfare has been started there, and the Bible Training Students of the Lucy Perry Noble Institute held a camp there for ten days, making frequent visits to 150 homes, giving three lantern lectures and a lyrical preaching. On one of their visits a woman rushed into the house, her waterpot on her hip. She had had a vision of Jesus nailed on the cross the night before. From that moment all the burden on her heart had disappeared. Her face was shining and she was full of joy.

The Amherst Project in Doshisha

The new Amherst Building of Doshisha University was occupied late last spring and "traditions" begun. The students were selected by a committee composed of the president, two deans, Dr. Cobb, Dr. Bartlett, three Japanese professors, and Jesse McLean Trotter, Amherst College representative. The criteria of selection were character, scholarship, personality, and leadership. The choices were not limited to Christian students, but eight very active Christians form a nucleus with which Mr. Trotter hopes to create a real Christian atmosphere.

ALEPPO COLLEGE

Has been seeking to renew old acquaintance with the readers of the Missionary Herald, *and trusts that this old college established in another city (Aintab) under a different name (Central Turkey College) is now identified under its present name in its new location at Aleppo, North Syria, "where the Near East meets."*

We celebrated our fifty-sixth anniversary early in October.

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HALL OF RELIGIONS TO BE BUILT AT CHICAGO WORLD'S FAIR

One of the outstanding features of the great Century of Progress Exposition to be held in Chicago next year will be a large and beautiful Hall of Religions. This building will be erected on the Lagoon, adjacent to Lake Michigan.

The Hall of Religions will house the exhibits of and be the headquarters for Protestant denominationalism. The growth of the Protestant Church during the past century will be vividly portrayed through exhibits brought from all corners of the earth. Statistical data, such as has never before been placed before the public, is being compiled and will astound those critics who declare that "Christianity is on the wane"—and that the "Church is losing ground." Refutation of these unwarranted assaults against the church in general, is the main object of the Committee on Progress through Religion in the erection of this beautiful building.

A program of many conferences will be directed to clarifying the objectives and methods for the solution of present social problems. Emphasis will rest upon co-operation and not upon propaganda for special religious affiliations. These conferences will have for their subjects many phases of religious education, the attitude of youth toward religion, changing forms of worship, the methodology of charity and social service, the co-operation of religious bodies for peace, and the organization of religious leaders for the reduction of poverty.

In the light of these possibilities the Committee on Progress Through Religion bespeaks the co-operation of the religious bodies of today, with the purpose that together they may make visible the service which religious bodies have rendered in the past and the continuing service which the new century may be expected to open unto them.

In order to fully realize the opportunity here presented one must visualize the tremendous and awe-inspiring spectacle of hundreds of beautiful buildings, now constructed or in progress of realization, occupying over 700 acres of land—all devoted to progress during the past century—religious, scientific, agriculture, education—in fact a complete coverage of the wonders of the past century—all portrayed in the great buildings of the World's Fair.

It is estimated that during the five months —June to November, 1933—over seventy-five million visitors from all corners of the earth will attend this Exposition. Hundreds of thousands will attend in the interest of gaining knowledge for the betterment of their fellow men. Volumes could be written, and no doubt will be, so that future generations can read that which is possible for us to see and enjoy.

The World's Fair is to be held during vacation time. For the purpose of assisting church groups and individuals planning to attend, a Tour Bureau has been established so that by a system of easy weekly payments your vacation can be enjoyed, without a large financial outlay, all expenses provided for when you leave your homes, to enjoy a never to be forgotten visit to one of the most beautiful cities in the United States and the Chicago World's Fair, without worry or anxiety. Applications may be made through the business department of this paper or direct to George P. Magill, D.D., 10 N. La Salle Street, Chicago, Ill. It is hoped our readers will ask for this information as many church groups are already planning for the summer of 1933 in Chicago.

Why So Many Africans Died

during the malaria epidemic which swept through Natal with fatalities as high as 60,000, it is estimated. "The death rate was far greater among the uncivilized than among the advanced natives," writes Rev. Henry Stick of Amanzimtoti Institute. "The heathen natives have not learned to care for themselves properly. From various centers Government distributed quinine and salts free, but witch doctors told their people not to take the medicine offered by Government as it was poison. And some evil-minded White druggists went so far even as to tell some natives that the Government medicine was no good. Truly, selfishness knows no limit."

A Rotary Club Interested in the Bantu

Rev. Ray Phillips is a member of the Johannesburg Rotary Club, and —or therefore?—the Rotary Club is interested in native affairs. Three evening meetings have been addressed by natives or those interested in their affairs. The Joint Council of European and Natives connected with the Bantu Social Center continues in its mission of making the two races understand each other better, while the new International Club, composed of all races, carries on the good work a step farther.

Personalia

There have been a number of transfers recently in the Missions. Rev. and Mrs. Frank S. Tucker and Miss Lida Russell transfer from the South Africa Mission to the West Central Africa Mission, the latter to be located at Means School, Dondi, the Tuckers at Sachiquela. Carl W. Phelps leaves Jaffna College, Ceylon, to become principal of the High Clerc School (school for missionaries' children) at Kodaikanal, India. Dr. Walter Judd of Shaowu, now in this country, has been assigned to Tehchow in the North China Mission. Miss Nellie Walker, also of the Shaowu Mission, has been officially transferred to the Foochow Mission, where she has been teaching in the Wenshan School for some time. Other members of the Shaowu Mission are returning or have recently returned to that area, except Rev. Charles H. Riggs who will be in the Agricultural Department of Nanking University. Rev. Theodore T. Holway leaves Philippopolis, Bulgaria, to teach in the Evangelical Bible School at Samokov under the auspices of the Bulgarian Church in coöperation with the Bible Lands Aid Society of England.

Miss Isabelle MacCausland has been made editor-in-chief of the *Japan Christian Quarterly* to succeed W. H. Murray Walton, M.A., the clever Englishman who has edited this fine hundred-page magazine since it was started eight years ago. This on top of her teaching in Kobe College and her work on the Mayor's Committee on Indigent Children! She and her interpreter are the only women on this committee which offers a wonderful opportunity for service.

Rev. James F. Edwards, in addition to his work as principal of the United Theological College at Poona, Western India, and as English editor of the weekly *Dnyanodaya*, has published his fifth Marathi book, *Tukaram's Bridge*. Tukaram is the most popular Hindu poet in the Marathi language, and the book was prepared with the twofold aim of helping the non-Christians and of providing Christian workers a road of approach to the earnest non-Christians. It has been given a very respectful reception by Hindu scholars and newspapers.

Mrs. Otis Cary returned to Japan early in October, sailing the 8th with her son, Rev. Frank Cary and his family. She will be welcomed most heartily by the people among whom she lived and worked for forty-two years before she and Dr. Cary retired from active service. But we cannot imagine Mrs. Cary as *not* active wherever she may be, and with her keen mind and understanding heart she will strongly influence the lives of all with whom she comes in contact, probably in Osaka where her daughter Alice is working. Rev. John S. Chandler, also, veteran of forty-six years service in the Madura Mission, is returning to that field, and will live with his daughter Gertrude, who is principal of the Lucy Perry Noble Institute in Ma-

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dura. He has recently completed an account of his long missionary life which will be of great historical value. A village in the Madura Mission changed its name to Chandlerpuram in grateful memory of Dr. Chandler's father who worked in that area while living at Batlagundu.

Miss Ruth Cowles, but recently returned to Johannesburg, South Africa, finds the needs of her African friends more urgently acute than ever, the slums not improved, the babies coming from them just as interesting and appealing as before. She found "tremendous inspiration" in the sessions of two native annual meetings in Natal: "The genuine childlike faith of those people and their singing from the very depths of them, renewed and strengthened my own faith."

Miss Grisell M. McLaren, formerly of Van, Eastern Turkey Mission, has joined the missionary group in Claremont, California, taking her little adopted daughter Katharine with her. They are next door neighbors to Dr. W. W. Peet of Constantinople and his sister Mrs. Hemphill.

The Chronicle

Commissioning

October 19. At the First Congregational Church, Montclair, New Jersey, Mrs. Walter H. Judd, North China. Presentation of Commission: President Potter of the American Board; Prayer of Consecration: Rev. Archibald Black, minister of the First Congregational Church, Montclair, New Jersey; Welcome to China: Miss T. C. Kuan of Tehchow, interpreted by Rev. Rowland M. Cross of the North China Mission; Godspeed from the Middle Atlantic Conference: Superintendent Walter Spooner.

Furloughs Authorized

August 16. Miss Susan W. Orvis of the Near East Mission, for health reasons, as soon as it can be arranged.

September 13. Rev. Merlin W. Ennis of the West Central Africa Mission, beginning in the summer of 1933.

September 13. Miss Emma Zbinden of the Near East Mission, for health reasons, beginning September 1, 1932.

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SAILED FOR THE FIELD

September 16. From Liverpool, Dr. Isabella H. Curr, returning to the Ceylon Mission.

September 17. From Boston, Miss Olive Nelson for a year's study in England.

September 17. From Seattle, Mrs. Charles L. Storrs, returning to the North China Mission.

ARRIVALS ON THE FIELD

August 21. At Istanbul, Turkey, Miss Isabelle Harley, Mrs. Lee Vrooman, returning to the Near East Mission.

ARRIVALS FROM THE FIELD

August 15. In New York, Mr. Edward S. Treat of Talas, Turkey.

September 12. In San Francisco, Rev. and Mrs. Marion E. Hall of the Japan Mission.

BIRTHS

September 16. At Mt. Silinda, East Africa, a son, to Dr. and Mrs. Willis H. Willis of the East Africa Mission.

September 20. At Sachikela, West Africa, a daughter, to Rev. and Mrs. Gladwyn M. Childs of the West Central Africa Mission.

DEATH

September 24. At Ahmednagar, India, Mrs. Hepzibeth P. Bruce, retired missionary of the Marathi Mission.

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